STAYING IN THE MOSQUE AFTER FAJR PRAYER

It is mustahabb to stay in the mosque after Fajr prayer until the sun rises, because this is what The Prophet Muhammad (صلى الله عليه و سلم) and his companions did, and because there is great reward in that.

Narrated from Jabir ibn Samurah (رضي الله عنه) that,

"WHEN THE PROPHET MUHAMMAD (صلى الله عليه و سلم) HAD PRAYED FAJR, HE WOULD SIT IN HIS PRAYER PLACE UNTIL THE SUN HAD RISEN PROPERLY."
(Saheeh Muslim # 670)

And also narrated that,

"SAMMAAK IBN HARB SAID: I SAID TO JAABIR IBN SAMURAH: DID YOU SIT WITH THE PROPHET MUHAMMAD (صلى الله عليه و سلم)? HE SAID: YES, FREQUENTLY. HE WOULD NOT GET UP FROM THE PLACE IN WHICH HE HAD PRAYED FAJR UNTIL THE SUN HAD RISEN, AND WHEN THE SUN HAD RISEN, HE WOULD GET UP. THEY USED TO CHAT AND TALK ABOUT MATTERS OF THE JAAHILIYAH, AND THEY WOULD LAUGH BUT HE SMILED."
(Saheeh Muslim # 670)

Narrated by Ana's ibn Malik (رضي الله عنه) said:

The Prophet Muhammad (صلى الله عليه و سلم) said:

"WHOEVER PRAYS FAJR IN CONGREGATION THEN SITS REMEMBERING ALLAAH UNTIL THE SUN RISES, THEN PRAYS TWO RAK'AHS, WILL HAVE A REWARD LIKE THAT OF HAJJ AND 'UMRAH."

He Said: The Prophet Muhammad (رضي الله عنه) said:
"IN FULL, IN FULL, IN FULL."
(Tirmidhi; This Hadeeth was classed as Hasan in Saheeh At Tirmidhi)

It is mustahabb to offer this prayer after the sun has risen to the height of a spear, i.e., approximately fifteen or twenty minutes after sunrise. The apparent meaning of the above Hadeeth is that the one who does that will have the reward of a complete Hajj and 'umrah, and this is a bounty that Allah bestows upon whomsoever He wills.

As for the difference between this sitting and performing Hajj and 'Umrah, Hajj involves spending money, striving physically and putting up with hardships, and it is obligatory for the one who is able to do it, and it is one of the pillars of Islam.

This sitting, remembering Allah and praying is likened to Hajj in terms of reward only.

The Hadeeth does not mean that the one who does that has performed Hajj and 'Umrah and is no longer obliged to do them.

The Prophet Muhammad (صلى الله عليه و سلم) said:

"NO PEOPLE GATHER IN ONE OF THE HOUSES OF ALLAH, RECITING THE BOOK OF ALLAH AND STUDYING IT TOGETHER, BUT SAKEENAH (TRANQUILLITY) DESCENDS UPON THEM AND THE ANGELS SURROUND THEM AND MERCY COVERS THEM, AND ALLAH REMEMBERS THEM TO THOSE WHO ARE WITH HIM."
(Saheeh Muslim)

In general, if a person stays in the mosque to remember Allah (dhikr) and worship Him, or waiting for the prayer, all of these are good deeds and acts of worship that bring one closer to Allah.

Narrated by Abu Hurayrah (رضي الله عنه) that,

The Prophet Muhammad (صلى الله عليه و سلم) said:

"THE ANGELS SEND BLESSINGS UPON ONE OF YOU SO LONG AS HE IS IN HIS PRAYER-PLACE WHERE HE OFFERED HIS PRAYER, SO LONG AS HE DOES NOT BREAK HIS WUDOO'; THEY SAY: 'O ALLAAH FORGIVE HIM, O ALLAH HAVE MERCY ON HIM.'"
(Saheeh Bukhari # 445 & Saheeh Muslim # 649)

It is not permissible for anyone to raise his voice when reciting Qur'an in the mosque, that disturbs those who are remembering Allah and sitting there, because of the general meaning of the words of Hadeeth as follows,

The Prophet Muhammad (صلى الله عليه و سلم) said:

"WHEN ONE OF YOU STANDS IN PRAYER, HE IS CONVERSING WITH HIS LORD, SO LET ONE OF YOU KNOW WHAT HE IS SAYING TO HIS LORD AND DO NOT RAISE YOUR VOICES ABOVE ONE ANOTHER IN RECITING WHEN PRAYING."
(Musnad Emam Ahmad 4928)